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No. 1

## What is Ayurveda?

By

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### Agnivesa's Questionnaire.

किं आयुः, कस्मादायुर्वेदः, किंचायं आयुर्वेदः, शाश्वतो अशाश्वतश्च, कति कानि च अस्य अंगानि, कैश्चायं अध्येतव्यं किमर्थं चेति (चरक. सु. अ. ३०)

What is Ayus (Life)? What is Ayurveda? What is the Source of Ayurveda? Is it Eternal or otherwise? What are its several Angas (branches)? Who (should) are competent to study it? Why should it be studied (at all)? These are some of the vital questions put to sage Athreya by his pupils, Agnivesa and the rest of them.

### Definition of Ayurveda.

Ayurveda has been defined by Maharishi Athreya as तस्य हिताहितं मानं च तच्च यत्प्रोक्तं आयुर्वेदस्य उच्यते (चरक. सु. अ. १) that branch of knowledge in which are described what is beneficial to life and what is detrimental to it, the measure of its Span or duration. Not content with this much of definition of Ayur-

vada the sage further expands and explains it as स्वलक्षणतः सुखासुखतो हिताहिततः प्रमाणतोऽप्रमाणतश्च यतश्चायुष्यानायुष्याणि च द्रव्यगुण-कर्माणि वेदयत्यतोऽप्यायुर्वेदः (चर. सु. अ. ३०.) that is Ayurveda which expresses the conditions of Life by the indications of happiness and misery, its normal duration or measure and its reverse and which enables one to know what substances, what qualities or attributes and what actions are conducive to life or detrimental to it. Therefore only it has been duly said elsewhere by the same sage as आयुर्वेदतीत्यायुर्वेदः (चर. सु. अ. ३०) that (infact) which explains or instructs about Ayus or life is Ayurveda. Susruta on the other hand suggests to the same effect two alternative definitions of Ayurveda viz. "आयुः रस्मिन्विद्यते अनेन वा आयुर्विदतीत्यायुर्वेदः (चर. सु. अ. ३०.)" that is Ayurveda that by which Ayus is known or examined or that by which Ayus is attained.

### Synonyms of Ayurveda.

Sakha, Vidya, Sutram, Jnanam, Sastram, Lakshanam and Tantram are only the several expressions used synonymously with Ayurveda (Ch. Sn. Ch. 30)

### Definition of Ayus (Life)

Having known that by Ayurveda is meant the knowledge of Ayus or Life we shall now attempt at knowing that what is meant by Ayus. The term Ayus has been understood and defined in Ayurveda by sage Athreya as शरीरेन्द्रियसत्त्वात्मसंयोगः (चर. सु. अ.) the union of the physical body, its organs, its mind and the Soul.

This idea is inextricably connected with the metaphysical notion of the "Atman" or Self, highly developed by ancient Indian Philosophers. Apart from sensory organs, from the organs of action, which enable an individual to know things and act, a Central organ of the faculties of knowledge and action of the powers of perception and conscious determination to act to will, called the Mind has at all time been recognised. The mind with all its organs as the forces of conscious life are incessantly active in waking life and to some extent in dream state.

But when all these are absent in deep slumber, there is a subsisting 'Prana' into which the mind with all its activities enters in repose, that which never knows sleep; that which keeps subsisting the entire organism by its power; that which incessantly keeps watch in the city of the physical body. That this is eternal and immortal while bodies are mortal is the basic idea. The definition of Ayus (life) as given in Ayurveda comprehends all these aspects and the Science deals with the way of harmonisation of the several forces of life in a systematic manner. That is why one

finds philosophical concepts being discussed side by side with principles of life in ancient Ayurvedic texts.\*

The verse of Maharishi Punarvasu. viz, "शरीरेन्द्रिय सत्त्वात्म संयोगो धारि जीवितं नित्यगत्या नुबन्धश्च पर्यायै रायुरुच्यते further gives us a clear and concise conception of Ayus. In the above verse Ayus or life is further expressed by the terms Dhari. Jeevitam, Nityagam and Anubandham each bearing a different view point or phase of it. An understanding of the full import of these terms enables one to know what 'Ayus' stands for in its entirety as each emphasises an aspect of the same.

By शरीरेन्द्रियसत्त्वात्मसंयोगो. is as we already know, meant the union of the afore-said four factors viz., the body, its organs, mind and the Soul a combination of these four constitutes Ayus or life.

By Dhaari is meant धारयतीति शरीरं पूतितं गंतुं न ददाति इति धारि that which does not allow the body to putrify as long as it remains in the body. This signifies a distinct aspect of life bearing upon the existence of something in the physical body which prevents it from putrifying. Further Ayus is Called धारि also by virtue of its holding together the primary elements or agents of which the body is composed of viz., the Five Bhootas and Atma. The physical body is said to be चडधातुज ;

By जीवितं is meant जीवयति प्राणान् धारयतीति जीवितं that which holds the Prana or the (life) breath, The Prana courses through the body as long as there is Ayus. The existence of such currents

\*I propose to deal with these topics in my next essay entitled "Darsanas and their relation to Ayurveda".



of Prana has not yet been fully recognised by the modern day biologists. Charaka in chapter eight of Vimana Sthanam expresses the same view thus तस्य लक्षणं प्राणैस्सह संयोगः. Further the statement of Taithereyospanishad viz. प्राणो हि भूतानामायुः ie., Prana is the duration of all the animated world-support. The recognition, in very early times, of these subtle currents of prana as the indication of animated existence.

By Nityagam is meant नित्यं शरीरस्य क्षणिकत्वेन गच्छतीति नित्यगः. This emphasises the immortality of Ayus and that it is eternal knowing no end. This aspect lays stress on the processes of breaking down and building up of tissues with a continuous adjustment as anabolic and katabolic changes take place incessantly and continuously in the body. Therefore the body is said to go or run endlessly with these changes and as such Ayus also is said to go continuously with its abode, the body.

By अनुबन्धं is meant अनुवन्तायायुः परापर शरीरादिसंयोगरूपतया इति अनुबन्धः. This is based on the conception of immortality of Ayus necessarily resulting in the notion of the transmigration of that Ayus and points out to the endless chain of bodily existence of each individual. The Ayus is continuous in spite of successive physical bodies into which it enters. This aspect thus understands Ayus as precisely the Atman and synonymous with it accepting the notion transmigration of soul and rebirth. That by Ayus is meant the union of body organs, mind and soul or of body and prana have been already referred. This union to her when lost in one body occurs in another thereby linking or tying the same soul to another body thereby causing no break in the continuity of Ayus until the soul gets emancipation. Ayurveda accepts the trans migration of Soul and rebirth.

Ayus is also defined as चेतनानुवृत्तिः चेतना अनुवर्तते यत्तयेनवा that in which Chethana (Soul) exists or follows, एतच्च आगर्भाद्यवधि प्रणपर्यन्तं बोद्धव्यं तद्ध्वं चेतनानुवृत्तेः. This Chetana is beleived to be linked up with the body from the moment of the fertilisation of the ovum until the last breath. The departure of Ayus and Chetana being synchronous, Ayus has been defined as Chetananuvrittihi शरीरेषु न चैतन्यं मृतेषु व्यभिचारतः ।

Whether the definition of Ayus is to be limited in its scope to 'Life' as long as it is physically embodied or not, he may at least interpret the two terms Viz., Nityagam and Anubandham as indicating the continuous processes of the Katabolism (breaking down) and anabolism (building up) of the tissues (organism) at the same time without causing destruction to its identity with a continuous life principle. Such is the attempt of Kunjalal Bhishagrata when he defines Ayus as the Continuous adjustment of Molecules, their successive breaking down and building up within an organised living body without destroying its identity as suggested by Maharishi Punarvasu in the verse.

## THE ATTRIBUTES OF LIFE (Ayurlakshanam).

To a modern student the attributes of life as indicated in Ayurvedic texts may rouse a sense of absurdity when judged superficially. By modern scientists, response to stimuli, assimilation of food, growth and reproduction have been recognised as the primary signs or attributes of life. But Charaka enumerates a number of such attributes of life as follows "प्राणापानौ निमेषाद्याः जीवनं मनसो गतिः । इन्द्रियान्तर संचारः प्रेरणं धारणं च यत् ॥ देशान्तरगतिः स्वप्ने पंचत्वं ग्रहणं तथा । दृष्टस्य दक्षिणेनाक्षणा सव्येनावगमः स्तथा ॥ इच्छाद्वेषः सुखं दुःखं प्रयत्नं चेतना धृतिः । बुद्धिः स्मृतिरहंकारो



लिंगानि परमात्मनः ॥ यस्मात्समुपलभ्यन्ते लिंगान्येतानि जीवतः । नमृतस्यात्मलिंगानि तस्मादाहुर्महर्षयः ॥ शरीरं हि गते तस्मिन् शून्यागारं अचेतनं । पञ्च भूतावशेषत्वात्पञ्चत्वं गतमुच्यते (चर. शा. अ. १) the functions of the vital breaths called Prana and Apana (of course of the rest three also viz., samana, udana and vyana) the opening and closing of the eyelids the period of time called life (Jeevanam) the movements or the activities of the mind, the passing of the mind from one sense to another and despatching the same to, its object and holding the mind there to, wandering of the mind in dreams to other places, as also the acceptance of death, the seeing of objects by the left eye perceived by the right(?) desire, aversion, feeling of pleasure and pain, will, consciousness, apprehension, understanding, memory, and the idea of individual identification are the attribute of Soul or Atma invested with a physical body. These being the attributes of life, do not present in the dead. The Soul or Life leaving the body, the body becomes an empty tenement (sunyagraham) and devoid of Consciousness (Achetanam) consisting only of the five bhutas or elements which remain only as the residence. The soul at this stage is said to have attained to Fiveness (Panchatwam) synchronising with the advance of death.

#### The four Classifications of Life by its Indications.

The science of Ayurveda deals with a full and an ideal life. It enunciates conditions which if adhered to enable one to live life fully and completely. It therefore takes into account the value and utility of life not only from the standpoint of the individual but also from the effects of such on the society in which it is lived. Hence as had already been said that Ayurveda explains the Conditions of life by its indications firstly it distinguishes

between a Sukha Ayus (a happy and healthy life) and an Asukha Ayus (an unhappy and miserable or unhealthy life.) By Sukha Ayus is meant a life of good health while an Asukha Ayus is the reverse of the same सुखसंज्ञकमारोग्यं विकारो दुःखमेव च (चर. सु. अ. .९) After enumerating the qualities of a Sukha Ayus, Charaka next classifies life into a Hita (Beneficial) and an Ahita (Baneful) nature. स्वलक्षणतो सुखासुखतो हिताहिततः.

#### Indications of a Sukha Ayus.

The indications of a Sukha Ayus are explained by Charaka as follows तत्तद्व्याख्यानं रमानसस्योगाभ्यां अनभिद्रुतस्य विशेषेण यौवनतः समृद्धानुगतबलवीर्यपौरुष पराक्रमस्य ज्ञान विज्ञानेन्द्रिय इन्द्रियार्थबल समुदायैर्वर्तमानस्य परमार्थं तच्चिरविविधोपभोगस्य समृद्ध सर्वांगभस्य यथेष्टविचारिणः सुखमायुरुच्यते । असुखमतो विपर्ययेण (चर. सु. अ. ३०) That life is happy which is free from all diseases mental or physical, possessed of eternal youth, endowed with strength, energy and prowess in proportion to the Capacity of the body together with knowledge of all the sciences; marked by affluence; capable of enjoying the desirable effects to the utmost; possessed of complete freedom of will and action and also successful in all enterprises undertaken. All indications in life contrary to these constitute a miserable (Asukha) life.

#### Indications of Hita Ayus.

The next classification is into a Hita (beneficial) and Ahita (baneful) Ayus (life).

Charaka declares the indications of the Hita Ayus as follows:—हितैषिणः पुनर्भूतानां सत्यवादिनः शं, अपरस्य परीक्ष्यकारिणः अप्रमत्तस्य त्विर्गं परस्परं अनुपहतं उपसेवमानस्य पुजार्हः संपूज्यकस्य ज्ञानविज्ञानोपशमशीलस्य वृद्धोपसेविनः सुनियतरागरोषेर्ष्यमदमान वेगस्य सततं विविध प्रधानपरस्य तपोज्ञान प्रशम नित्यस्यात्, आत्मवित्तपरस्य लोकमिमं चामुच अपेक्षमाणस्य



स्मृतिमतो हितं आयुरुच्यते, अहितं अतोविपर्ययेण (चर, सु, अ ३०) The life of one who seeks the welfare of all creatures : who is free from the greed of possessions and at restrained in aquisition of things that belong to others ; who is truthful in speech and peaceful in action ; who acts only on good and proper circumspection and is never hasty ; who co-ordinates the three viz., Religion, wealth and pleasure, in harmony, without sacrificing one at the expense of the other ; who worships all that deserves to be worshipped ; who is learned in sciences ; who respects the old ; who is self restrained and devoid of all base impulses like undue attachment, Jealousy, arrogance and pride ; who is liberal ; who is well acquainted with the true nature of the self and believes in its existence in another birth or births as well ; all indications contrary to these constitute an Ahita Ayus (baneful life).

It will thus be clear that the distinction sought to be made is between the excellance of life so far as it makes the individual happy for himself and in so far as it makes others also happy. thereby becoming eligible for future well being in successive births or worlds. It is this Bliss of making one self happy in the happiness of all other beings that is referred to in the Upanishads as मानुषानन्दम्.

### The Measure of life (Ayuh pramanam)

Regarding the measure or full span of life, Ayurveda determines खलु वर्षशतं आयुषः प्रमाणम् अस्मिन्काले (चर, शारीर, अ ६.) that in this age of Kali a hundred years as the measure or full span of life of man.

### Age and its stages

During the course of the existence of Ayus, the body is said to undergo certain changes or pass through certain vissicitudes, called vayas or age.

This age has been defined in Ayurveda as काल प्रमाणविशेषापेक्षिणी हि शरीरावस्था वयोऽभिधीयते (चर, वि, अ, ८) the condition of the body depending upon the measure of time of its existence.

This age has been roughly divided into three periods or stages ; तद्वयो यथास्थूल भेदेन त्रिविधं—बालं, मध्यं जीर्णमिति तत्र बालमपरिपक्व धातुं अजातव्यंजनं सुकुमारं अक्लेशसहं असंपूर्णं बलं श्लेष्मधातु प्रायं आषोडशवर्षं, विवर्धमान धातुगुणं पुनः प्रायेणानवस्थितसत्त्वं आर्तिशद्वर्षमुपदिष्टं, मध्यपुनः समत्वागत बलवीर्यपौरुषपराक्रमग्रहण धारणस्मरणवचन विज्ञानसर्वधातुगुणं बलस्थितमवास्थितसत्त्वं अविशीर्यः माण धातुगुणं पित्तधातु प्रायमाषष्टिवर्षमुपदिष्टं, अतः परं परिहीयमान धात्विन्द्रिय बलवीर्य पौरुषपराक्रमग्रहण धारणस्मरणवचन विज्ञानं अश्रयमान धातुगुणं वात धातु प्रायं क्रमेण जीर्णमुच्यते आवर्षशतं (चर, वि, अ ८) as boyhood, manhood and old age.

Among these three periods Balam (boyhood) which extends to the thirtieth is characterised by immaturity of the bodily tissues or the Constituent elements of the body, non appearance of appendage, delicacy (both physical and mental,) incapacity of bearing fatigue non developement of strength and predominance of sleshma. This continues till the sixteenth year. Since then the tissues begin to grow continuously while the mind remains in a state of restlessness till the thirtieth year. The second period called the manhood or middle age is characterised by possession of strength the vital fluid being formed and in full vigour, the mental faculty being developed with all the faculties of knowledge ; apprehension, retention, rationiceation, devoloped culminating into wisdom. The mind reaches its climax in growth even as the body. Pitta dominates during this peroid which extends up to the age of sixty years. The third period is of the age of decay or retrogression characterised by gradual decadence of the qualities developed during the middle

age, the element of vayu predominating till the hundredth year.

But सन्ति पुनरधिकोनवर्षशतजीविनोमनुष्याः there are people who live more than the normal measure and also those who die far below the normal age viz., hundred years. How are their measures of life to be estimated? तेषां विकृतिवज्यैः प्रकृत्यादि बलविशेषैरायुषो लक्षणतश्च प्रमाणमुपलभ्य वयसस्त्विवं विभजेत (चर, वि, भ, ८) Regarding these all abnormalities should be disregarded and the measure of life should be ascertained according to the diversities based on natural strength; correspondingly increasing or decreasing the several periods of life. That is to say the physician is to determine the particular span of life according to its indications in accordance with the directions given in "Jatisutriya" 'Sareera' and 'Indriya' sthanas and then correspondingly fix the three periods in the normal proportion of 30; 60; 100. This could be illustrated by a concrete example as follows.

Supposing a man's period of life as per its indications comes up to 120 years. Then his boyhood instead of ending at 30 as in the case of a man whose life is 100 years, would terminate at 36 years and his manhood at 72 instead of at 60. In a similar manner in the case of one whose span of life is computed as extending only to 80 years, his boyhood would terminate at 24 instead of 30; man hood at 48 instead of 60 and old age up to 80. Thus the three periods of age vary in proportion to the span of life.

#### Causes for the Variations in the periods of life.

A question may naturally arise that when the Ayus of human beings has been determined at 100 years how is it that some live more than that period while others less. Further there

cannot be premature deaths either by diseases or accidents and as such the so called measures that are adopted for the cure of disease and the prolongation of life do not at all necessitate a complicated science as Ayurveda which deals with the prevention and the cures of diseases.

Though it has been declared that the life of every human being is fixed to be a century of years, Ayurveda on the other hand holds, भूतानामायुस्कमपेक्षते दैवपुरुषकारेच स्थितंवा, अस्य बलाबलं," the duration of Ayus or in other words the strength or weakness of a particular individual's life depends upon the nature of the conjoint result or the Union of Daiva (Destiny) and Purushakara (Self exertion). Under the former are comprised the acts done by the individual in his previous existence and the latter covers the actions of this individual's existence in the present physical body दैवमात्म कृतं विद्यात्कर्म यत्पूर्व-दैहिकं । स्मृतः पुरुषकारस्तु क्रियते यदिहापरं ॥

However बलाबलविशेषो अस्ति तयोरपिचकर्णोः in accordance with the strength or weakness as regards both these classes of acts. These are again classified into दृष्टं च त्रिविधं कर्म हीनं, मध्यमं, उत्तमं three classes viz., bad, middling and good. It is said तयोरुदारयोर्व्यक्तिः दीर्घस्य च सुखस्यच that a combination of good Daiva and good Purushakara results in a long and happy life while नियतस्यामुषो हेतुः विपरीतस्य चेतरे their combination is of a reverse nature ie., if both are of the bad type results in an unusually short or miserable life and a union of मध्यमामध्यमस्येष्टा, कारणं middling character causes a life of middling nature ie., neither very short nor very long.

The idea is that the measure of life depends upon the nature of the acts done previously (in a previous birth) serving



as a back ground and the nature of his conduct in the present existence. Further it is stated दैवं पुरुष कारेण दुर्बलं ह्युपहन्यते that when destiny is weak, it may be overcome by exertion, so also when exertion is weak it may be overcome by destiny. Naturally it follows that where one factor is weak, it may be got over or supplemented by strength in the other factor. Thus an individual with a weak destiny has to supplement it by unusual selfexertion to prolong life. Hence Ayurveda declares हितोपचारमूलं जीवितं अतो विपर्ययो हि मृत्युः beneficial practice constitute the roof of life while baneful ones bring about untimely deaths.

It may be noted that this two fold basis of life as determining its span or measure justifies the existence of Ayurveda as the service of life. The man when in disease cannot simply console himself that the Daivic factor is against him and desist from exerting himself to overcome the disease. It is here that Ayurveda instructs him to exert and overcome it.

### Death

By death is meant the condition of the body (reverse to that of life) or in other words the termination of Ayus when the indications of the factors of Dhari, Jeevitam etc., and the attributes of life noted previously as the essentials of it Cease to exist. The subtle Current of Prana departs from the body and the soul attains Panchatwam based on the five elements whose component it was when embodied एवं सत्यनित्यतः कालप्रमाणायुषां भगवन् कथं कालमृत्युरका लमृत्यु भवतीति thus questioned by Agnivesa as to the cause of deaths taking place whose period is indeterminate or preordained the illustrations. Athreya comparing the physical body to a carriage and thereby drawing an inference by that analogy explained the phenomena of untimely deaths as follows यानं समायुक्तोऽक्षः प्रकृत्यैवाक्षगुणैरुपेतः सर्वगुणोपपन्नो वाहमानो यथा कालं स्वप्रमाण क्षयादेव स्वसानं गच्छेत्

तथाऽऽयुः शरीरोपगतं बलवत्प्रकृत्या यथावदुपचर्यमाणं स्वप्रमाण क्षयादेव अवसानं गच्छति, स मृत्युः काले, यथा च स एवाक्षः अतिभाराधिष्ठितत्वात् विषमपथादपथात् अक्षचक्र भंगात् बाह्य वाहक दोषात् अणिमोक्षात् पर्यसनादनुपांगाच्चो तरा व्यसनमापद्यते, तथाऽऽयुरप्यथा- बलसारंभादयथाऽयम्यचहरणाद्विषमशरीर न्यासात् अति- मैथुनात् असत्संश्रयात् उदीर्णवेगनिग्रहात् विधायर्वेगाऽ- विधारणात् भूतविषवाय्वन्नयुपतापात् अभिघातात् आहारप्रतीकारविवर्जनात् च यावदन्तरा व्यसनमापद्यते स मृत्युरकाले तथा ज्वरादीनप्यातंकान् मिथ्योपचरितान् अकालमृत्युन्पश्याम इति (चर, वि, अ ३) Even as a carriage well equipped with the necessary parts serves its purpose till in the natural processes of wear and tear, timely repairs to, and proper and careful maintenance, finally ceases to function as a carriage, so also the life which is said to enter the body on fertilisation, duly served with nourishment nurtured by beneficial activities and practices and maintained in proper discipline (mental and physical), continues to exist in the body as long as the bodily tissues are well nourished, maintained and subjected to discipline till they are in fullness of time worn out. Just as the carriage meets with an untimely destruction as a result of an excessively heavy load being placed over it or of its use over an uneven path or of the breaking of its structure or of other faults of its axle not being oiled etc., the life also comes to an end untimely in consequence of exertions or overstrain beyond the capacity of the individual overeating or perverse eating, excessive indulgence in sexual life, of association with vicious people, of neglect in timely evacuation of the primary calls of nature and of neglect of control over improper impulses that deserve to be suppressed (as desire and anger) or with afflictions caused by evil spirits, poisons, fire and wounds or by abstinence from food. Death resulting from such causes is said to be untimely or improper.

(To be Continued).

# Pandu—Anaemias

By

DR. V. NARAYANASWAMI H.P. I.M.

**Introduction.** Pandu or anaemia is a common disease in India. In any out-patient or in-patient department of a large city hospital about 20% of the cases are anaemias of different degrees. In a country like India where there is inadequate nutrition in large class of people, where there is varying climatic changes, where the personal and social hygiene are defectively understood and where ravages of certain tropical diseases like malaria and kalaazar are great, it is no wonder that a large number of people are subjected to this disease. This disease affects both young and old and of both sexes. Even the earliest books like Charaka and Sushruta have mentioned about this disease and treated it extensively. The importance of the disease is great especially after a great war with its untold miseries still lingering on the population and the scarcity of the food brought both by the war and monsoon.

**Definition.** Pandu means Pale (white). As the colour of the skin and other mucus membranes that are seen become pale in people who suffer from this disease it is called by that name. Lack of blood in the body or the lack of some of the important constituents of the blood causes the pallor. In certain cases the skin may assume the colour of yellow (Haridra) or green (Harika) But

mostly in South India as the colour of the people is not fair, the colour that is seen is pallor and not yellow or green. Perhaps in some instances in very fair people the yellow and green colour may be noticed,

**Nidanam.** (Etiology) There is a section of Pandits who are of opinion that in Panduroga Vata is the most important dosha and Pitta and Kapha are of secondary importance. They base their argument on the theory that when Pitta increases Raktam also should increase आश्रयि आश्रयभावात् and according to the statement of Vagabatta. यदेकस्यतदन्यस्य वर्धन क्षपणौषधम्. But it is wrong to have that view, for, Charaka in the opening lines of the chapter on Pandu says (दोषाः पित्तप्रधानास्तु यस्य कुप्यन्ति धातुषु) "that Doshas with a preponderance of Pitta gets vitiated in the dhatus etc. But Vayu also takes an equally important place in the causation of the disease.

Among the various factors that contribute to the vitiation of the doshas the following are important.

Excessive use of ksharas, amla and lavana rasas, ushna and virudha aharas. certain cereals like nishpava, syama, etc. sleeping in the day time, excessive exercise, sex and sleep in the day time.



It may be noticed here that emphasis is placed more on the diet than on anything else. Certain mental and emotional causes are also mentioned namely fear, anger, sorrow, depression etc. By these factors Vayu gets vitiated, propels the Pittam that is in the Hridayam through the Dhamanies to the whole body vitiating Kapha, Rakta and Mamsa and causing changes in the normal colour of the body.

We shall now see how the disease is brought about. We have mentioned above that the diet plays an important role in the causation of the disease. That is to say if we take food that is deficient in the various properties that constitute blood then blood is not properly formed. It is a known factor that every tissue of the body is formed from the food stuffs. The body is made of Pancha Bhutas and the food or the drugs are also made of Pancha Bhutas. Each one of the Dhatus in the body is made of Pancha Bhutas. In the formation of each one of the Dhatus one of the Bhutas go to form it particularly. But in the case of the Rakta all the Bhutas go to form it.

विस्त्रता द्रवता रागः स्पन्दनं लघुता तथा ।

भूम्यादीनां गुणा ह्येते दृश्यन्ते चात्र शोणिते ।

Sush I-14-9.

The smell of blood, the fluidity, the colour, the movement and the lightness are respectively the characteristics of the Pancha Bhutas that form the blood. Therefore the food that is taken should not be deficient in all the qualities that constitute the blood. This is the external factor according to the western system of medicine. We shall now consider how normally the blood is formed. We shall quote Sushruta.

तत्र पाञ्चभौतिकस्य चतुर्विधस्य षडस्य द्विविध  
वीर्यस्य अष्टविधवीर्यस्यवा अनेकगुणस्योपयुक्तस्य

2

आहारस्य सम्यक्परिणतस्य यः तेजोभूतः सारः  
परमसूक्ष्मः स रसः इत्युच्यते.....

The food should possess all the factors that are required for the proper nourishment of the body and it should have been properly be digested to form the essence that is called Rasa. This Rasa spreading to the entire body nourishes the various tissues of the body.

स खल्वप्यो रसो यद्वृत्तीहानौ प्राप्य रागमुपैति  
This fluid Rasa reaching Yakrith and Pleeha gets the colour.

We have to consider here two essential factors, one is the proper digestion of the food in the Amasaya without which the proper Rasa will not be formed and the colouring matter that is supplied to it by the liver and spleen.

रञ्जितास्ते जसा त्वापः शरीरस्थेन देहिनाम् ।

अन्यापन्नाः प्रसन्नेन रक्तमित्यभिधीयते ॥

So the Amasaya should anatomically and physiologically be allright and the Kapha (Kledaka) and Pitta (Pachaka & Ranjaka) that are essential for the proper preliminary digestion of the food should also be normal. Any defect in the area will cause defective formation of Rasa and Rakta. This will correspond to the internal factor of the modern science.

So we have come to the conclusion that adequate food with all its constituents for the building of the body is essential and the stomach and the liver (Amasaya) with their normal functions are essential for the production of Rasadhatu and Raktadhatu.

Mere colouring matter is not enough for the formation of the Raktadhatu. The Rasa which is formed properly should undergo what is called Dhātu parinama. When Rasa is being cooked

by Agni three things are formed, one is mala Khapha, the essential factor of Rasa is the second and the third the precursor of Rakta.

**रसादग्निपाकान् मलः कफः स्थूलभागो रसः अणुभागो रक्तं (Dalhuna)** So if there is any defect in the Dhatuparinama and to the formation of the precursors of Rakta then also Raktadhatu will become deficient in the body. Therefore to cause Pandu, the food should be defective or bad, or the digestion should be bad or the Dhatuparinama should be bad or all these factors may co-exist. This is the Nidanam for the Pradhana Pandu.

In number of instances we will find what is called Upadrava Pandu, that is secondary to some diseases like Vishama Jwara. Here though the essentials to the formation of Rakta may be present and the Rakta may be formed, there happens a greater consumption of the Dhatu than it could be replenished and so Pandu occurs. In certain diseases like Arsas, Pradara, Vrana etc. as there is a great loss of blood, Pandu occurs.

**Rupa.** (Symptoms and signs):—The following are the symptoms of Pandu. Palpitation of the heart, dryness, loss of perspiration, tiresome feeling, ringing noise in the ears, loss of digestion, weakness of (Indriya Sadana) the body and Indriyas, vertigo, pain all over the body, fever, difficulty in breathing heaviness of the body, loss of taste, swelling around the eyelids, falling of hairs, loss of lustre, irritable temper, dislike of cold things, sleepiness, weakness of legs and thighs, and exhaustion on exertions. Charaka Summarises, the important symptoms by the following line.

सो अहपरक्तोऽल्पमेदस्को निःसारः श्लिथोन्द्रिय वैवर्ण्यं भजते.

**Classification:**—For purpose of diagnosis Pandu is classified under five headings-Vata, Pitta, Kapha, Sannipata and Mridbhakshana Pandu. The signs and symptoms are the same for all Pandus with the emphasis of the Doshic signs and symptoms. The Pandu due to eating of mud is again classified under Vata, Pitta and Kapha according to taste of mud that is consumed.

**Asadyalakshanams:**—Chronic cases of Pandu and when the swelling has come as a complication, are not curable. If in Pandu the person sees all things yellow, and when there is constipation or green diarrhoea it is difficult to cure, If the patient is extremely pale and is affected with unconsciousness and thirst, then also it is difficult to cure.

**Complications.** Swelling all over the body, Jaundice and diarrhoea are the common complications in this disease.

**Treatment.** We have seen in the causation of the disease that it is a Sannipata disease, in the sense that though pitta is the Pradhanadosha Vata and Kapha become Anubandham. Among the Dhatus Rakta, Mamsa and Twak are vitiated. We have discussed in the Samprapthi that the digestive organs play an important role and particularly the Ranjaka; Pachaka Pittam should be normal. Our effort towards the treatment also should be to bring to the normal condition these things.

As Pittam plays an important role in the causation of the disease, Ghrita pana is indicated in the beginning itself. For this Panchagavya Ghrita, Thiktaka, Kalyanaka etc. are indicated. When the Doshas have become loose in the tissues a mild emetic and purgative should be administered. Unfortunately many of the practitioners do not start the treatment with the Sodhana that is required in this disease. Most of us,



even though the patient is fit for a preliminary Sodhana, begin the Samana treatment alone. In this line of treatment however bright the immediate result may be, in a short time the disease relapses and we are likely to lose the confidence of the patient.

After a course of repeated Sodhana, Samana remedies are administered. There is no dearth for medicines of this sort in Ayurveda. But the difficulty is in the choice of them. I will give a few of the remedies that have been used and found to give good results. Even after the preliminary treatment of Sodhana and Samana if the patient is found to have no good appetite the following remedies are given.

- I 1. Ardraka Rasayana,  
1 Tola per day  $\frac{1}{2}$  each time
2. Bilvadi Lehya,  
1 Tola per day  $\frac{1}{2}$  each time in empty stomach.
3. Pippalyasava  $\frac{1}{2}$  to 1 oz. twice a day.

When the appetite has improved to some extent then the following may be given.

- II Lohasavam oz. 1 }  $\frac{1}{2}$  Part, T.D.  
Draksharistam oz. 1 }

We generally think that Lohasavam should be given after meals to avoid constipation. That is a wrong view. Lohasavam do not constipate and if given with Draksharistam in the morning it improves the appetite and increases the blood in the body.

III Chinchadi Lehyam 1 Tola  $\frac{1}{2}$  B.D. may also be given. This works better in stout people. It is preferable not to give this to lactating women for it is found that the secretion of breast milk is lessened,

2. Drakshadi lehya, 1 Tola  $\frac{1}{2}$  B.D.

3. Dhatriarishata 1 oz B.D. This is found to be an excellent remedy in Pandu of children under 15. In elderly people this is given as anupana to Loha, Kanta, and other Bhasmas.

In my experience I have found that among the Loha Bhasma, Khadga-loha Bhasma and Swarna-makshika Bhasma give better results than Loham & Kantham. Kantha-vallabharasa acts well where the person is thin when given along with Drakshadi lehaym. When the digestion is not good and the person passes loose motions two or three times a day,

*Mandura Vataka* is the best. This is given with Takram as anupana.

When the disease is complicated with swelling the following remedies are good.

I Surakshara Kasisa gr. XII with Gomutra Harithaki ch. I drachm is to be taken with warm water.

II Punarnava mandura gr. XXX, 3 doses, three times with honey.

III Sodhari mandura gr XXX, 3 doses—

The last mentioned is found to be extremely good.

*Diet.* Light diet is always preferable as in this disease the digestion is poor and as the digestion improves richer diet can be given. However roots as potatoes, Dhal and fish of larger types should be avoided.

Draksha, Amalaki, Dadima, Bhringaraja can be used as much as possible. As blood is very important to the welfare of the body and as life exists well only when blood is adequate in the body every effort should be made to keep the full quantity of blood in the body.

देहस्य रुधिरं मूलं रुधिरेणैव धीर्यते

तस्यात् यत्नेन संरक्ष्यं रक्तं जीव इवस्थितः

## Preparation of Dwadasa Chenduram and its use in Kushtam and other Skin disorders.

By

Dr. V. VISWANATHAN. L. I. M.

This is a preparation found in the work called the Agathiyar Pillai Thamizh. By using, this medicine one great physician attained name and fame. The mode of preparation and the usage of the medicine as revealed by the physician is given below :—

- |                           |                               |
|---------------------------|-------------------------------|
| 1. Rasam.                 | 7. Vellai Pashanam.           |
| 2. Gandhakam.             | 8. Thurusu (Copper Sulphate). |
| 3. Gowri Pashanam.        | 9. Thuththam (Pal Thuththam). |
| 4. Aritharam (Thalakam).  | 10. Vengaram (Tankanam).      |
| 5. Lingam (Hingulam).     | 11. Vedyuppu (Suraksharam).   |
| 6. Manassila (Monosilai). | 12. Patikaram (Patiki).       |

### EACH PALAM 1/8.

Take the above drugs well purified to above quantity. Grind each of the above drugs separately in the Juice of Kuppai Meni (Acalypha). This is to be ground for one Jamam—(three hours). When the ground paste is brought to the pill making consistancy set aside for filling egg-shell. Take twelve fresh eggs and make uniform hole and pour out the content. Fill each of the eggs with one of the drugs. Then close the hole with another piece of egg-shell and seal it with moist black-gram powder. Give nine turns of "Seelai-man" (Mud smeared cloth) to the egg-shells. Dry the whole thing completely.

Dig a pit of 18 inches deep and 12 inches diameter. Fill half of it with husk. Keep the egg-shells containing medicines at equal distance and fill the rest of the pit with husk. Lit fire over the top layer. When whole of this is cooled down, remove it from the

putam and take the medicines from the shells. Mix the whole of this in one Kalvam and grind the medicine with yellow yoke of the egg. Dry it in the Sun well. Fill it in Kacha Kuppi and mount it on Sand (Valuka yantra) Keep over the oven and burn for 36 hours in Kramagni. Leave the medicine to cool. Powder it and keep in a casket made of an elephant's tusk.

*Dose* :—Half to one gunja twice daily for three days only.

After three days stop the medicine for four days. On the fourth day the patient should be given an oil bath if there is no fever. Like this the patient can take five courses of medicine and stop for a long interval of one or two months for observation. Only after three courses of the medicine there will be some perceptible progress in the disease.



**Diet :—**All varieties of oils, salt, tamarind, all dolls except greengram and thuvarai, Bitter-gourd, Suraikai, Poo-sanikkai (Pumpkins); stem tubers such as potatoes and root tubers such as sweet potatoes etc., Curd, butter-milk, all sour things (even lime fruits and sour grapes), are to be strictly avoided.

**Things that can be used during treatment :—**Sugar, milk, butter, ghee, green gram, Thuvar doll, wheat, rice (no other cereals can be used), Green vegetables,

fresh tomatoes, Chowchow, cauliflower, drumstick, and those vegetables which could be easily digestible can be freely taken. Coffee and tea and such other stimulents, narcotics, such as tobacco, Aphin etc. are to be stopped. Ovaltine, Horlicks, and Groups of malted milks sold in Bazaars, can be used.

In the intervals, when the patient is not taking the medicine fried salt and burnt tamarind or lime-fruits can be used in the diet.

| Varieties of Kushtam and other skin disorders. | Name of the Anupanayogam.                                                                                 | Dose of Anupanayogam.     |
|------------------------------------------------|-----------------------------------------------------------------------------------------------------------|---------------------------|
| 1. Pithakushtam                                | Vallarai Churnam                                                                                          | 15 to 30 grains           |
| 2. Sadaru Kushtam                              | Thuravadi Churnam                                                                                         | 15 to 20 grains           |
| 3. Thimir Vayu                                 | Nimba Panchanga Churnam                                                                                   | 15 to 30 grains           |
| 4. Mehappadai                                  |                                                                                                           |                           |
| 5. Ekacharmakustam                             |                                                                                                           |                           |
| 6. Mada Kari Kushtam                           | Gandaka Rasayanam                                                                                         | 10 to 30 grains           |
| 7. Kitipa Kushtam                              | Idivalladi                                                                                                | 10 to 30 grains           |
| 8. Pipadika Kushtam                            | Lagu Cheena Churnam                                                                                       | 10 to 30 grains           |
| 9. Sidma Kushtam                               | Laghu Manjishtadi Kashayam                                                                                | 1 to 2 Ounces             |
| 10. Dadru Kushtam                              | Swayambu Mathrai with hot water or Gomoothiram.                                                           | 1 to 3 Pills              |
| 11. Pundareeka Kushtam                         | Gandaka Rasayanam                                                                                         | .....                     |
| 12. Vispotaka Kushtam                          | Maha Manjishtadi                                                                                          | $\frac{1}{2}$ to 2 Ounces |
| 13. Bama Kushtam                               | Kishwar Lehyam                                                                                            | $\frac{1}{2}$ to 1 Tola   |
| 14. Charmathala Kushtam                        | Amirtha Baladi Gritam                                                                                     | $\frac{1}{2}$ to 1 Tola   |
| 15. Kaka Kushtam                               | Maha Ballathaki Lehyam                                                                                    | $\frac{1}{2}$ to 1 Tola   |
| 16. Kapala Kushtam                             | Banda Musuttai Churnam                                                                                    | 10 to 20 grains           |
| 17. Oudumbara Kushtam                          | Thalaka Bhasma with honey                                                                                 | $\frac{1}{2}$ to 2 grains |
| 18. Kadamai Nakku Kushtam                      | Maha Ballathaki Lehyam                                                                                    | .....                     |
| 19. Mandala Kushtam                            | Idivalladi                                                                                                | .....                     |
| 20. Alacha Kushtam                             | Fry Poduthalai in good ghee, grind with honey and make into blous to the wt. of 15 gunjas and take twice. |                           |

According to the tabular statement find out the variety of Kushtam and give in the above said Anupana Oushadas.

The yogams for Anupana Oushadas:—

1. *Vallarai Churnam*: Dry Vallarai Samoolam in the Sun. Powder well and filter through cloth. Dose: 15 to 30 grains.

2. *Thura Ilai Churnam* tolas  $19\frac{1}{2}$ ; Sivadai Ver Churnam, Pungam Vidai Paruppu Churnam, Manjal Kadukkai thole churnam, Thandrikkai Thole Churnam, Nellimulli Churnam each tolas  $16\frac{1}{2}$  mix them well and use.

3. *Nimba Panchanga Churnam*: Veppin Ver pattai, Veppin Pattai, Veppin Ilai, Veppin Kottai, Veppin Kai equal parts. Powder them separately and mix in equal proportion and use.

4. *Gandaka Rasayanam*: Purified Gandakam Palams 20; Purified Guggulu palams 8; Parangipattai, Chitramulam, purified Pooram each palams 4; Thippali, Milagu, Elarisi. Lavangam, Jathikkai, Jathipathri, Koshtam, Pattai, Lavangapathri, Jeerakam, Karunjeerakam, Karboharisi each palams 2. Mix all powders; grind with Ghee Palams 25 and mix with honey Palams 25 to the consistancy of wax. For dose refer the tables,

*Uses*: Use this as the anupanam for Dwadasa Chenduram. Further this can be individually used for the following diseases of the skin: Arippu (Kandu); Sori (Eczematus); Yanai Sori, Muka Granthi (Muka Paru of pustular type), Vangu in the face (Vyangam), Karappan, Bubo, Syphilitic Eruptions, Vishapakam, Vedi Soolai, Anda Vatham and Kudal Vatham.

5. *Idivalladi*: Purified Rasam, Pooram, Gandakam, Thalagam, Kantham, Thurusu, Palthutham,

Mridara Sringi, each Palam  $\frac{1}{4}$ ; Sukku, Milagu, Thippali, Elarisi, Jeerakam, Manjal, Manjal Kadukkai, Omam, Chitrarathai, Koshtam, Valuzhuvai, Sombu, Jathikai, Vidangam, Vasambu Lavangam, Parangichakkai, Kattu Jeerakam, Siru Thekku, Thaleesam, Pirappan Kizhangu. Ettikkottai, Neermulli Vidai, Siru Chinni Samoolam, Sangam Verpattai, Garudan Kizhangu, Kodi Veli Ver pattai, each Palams  $\frac{1}{4}$ ; Drakshai Palam  $\frac{1}{4}$ ; Ellu Palam  $\frac{1}{4}$ ; Ballathaki kuzhi Thylam Palam  $\frac{1}{2}$ , Thengaippal Palam 5, Panai Vellam (Thala Gudam) Palams  $12\frac{1}{2}$ ; Kozhimuttai Manjal Karu Nos. 2. Mix them well according to the Paribasha of mezhugu and use.

*Uses*: This is to be used as an anupana Lehyam for Dwadasa Chenduram. Further this is singly given in Bagandaram and Meha pitakas (Pooyamehodbavam)

6. *Maha Manjishtadi Kashayam*: Manjishti; Karbohi, Veppan pattai, Kadukkai, Maramanjal, Nellimulli, Vasa Ver, Satavari, Karisalai, Athimaduram, Iluppai verppattai, Kutti Vila Ver, Vilamichu, Seendil, Senchandanam, Chukku-equal parts- Prepare Kashayam according to the Paribasha and use.

7. *Laghu Cheena Churnam*; Parangi pattai P. W.  $7\frac{1}{2}$ ; Sivan Vembu Ver, Sirukurunjan Ver, Thalai Churuli Samulam, Sangam Ver, Vellaruhu, Karisalai, Sengathari each P. W. 1- Powder well and use.

8. *Laghu Manjishtadi Kashayam*: Manjishta, Thippali, Katurhini, Vasambu, Maramanjal, Veppan Pattai, Seendil each equal parts. Prepare Kashayam according to "Paribasha" and use.

9. *Swayambu Mathrai*: Karboharisi, Guggulu, Perumarappattai, Veppanpattai, Veppan Ver, Veppilai, Veppan Vidai each Palams 3; Nilavarai Palams 2; Sivadai Verpattai, Seendil, Korai



Kizhangu, Chitramulam each Palams 1- $\frac{1}{2}$ ; Thriphala, Vaividangam, Maramanjal, Lavanga Pattai-each tolas 2; Vallalari Verpattai 2 tolas-Powder the above drugs well and grind with Cow's Ghee q. s. and make pills to the size of small Chundai Kai. Use this as Anupanam for Dwadasa sinduram.

10. *Kishwar Lehyam*: Guggulu Palams 16; Chitramulam, Thriphala Thrikatu, Dvijeerakam, Thwak, Saindavam, Nabhi, Veppan Verpattai, Elarisi, Appala Karam, Vidangam, Musta, Devadaru-each Palam 1- Powder them well mix and grind with Ghee. Use as an anupanayogam for Dwadasa Sinduram.

11. *Amritha Phaladi Ghritam*: Bhallathaki Palams 40, Seendil Kodi

Viss 1,-Crush and put in water 16 Padi-heat and reduce it to 4 padi. Cow's Ghee Viss 1; Cow's milk Padi 5. No Kalkam. Heat to the Ghee pakam, Add when cold Sitophalam Viss 1 and honey Viss  $\frac{1}{2}$ . Dose  $\frac{1}{2}$  to 1 Tola.

12. *Banda Musuttai Churnam*: Take the Juices of (1) Kattu Kodi (2) Pey Musuttai in equal parts, Mix in one Chatty. Keep it in the Sun till it gets dried well and fit for powdering. Powder well and use. This is used separately for Madhu-Meham.

*Note*: For Thalaka Bhasma and Mahaballathaki Lehyam refer the H.P.Siddha Department. The same yogam was adopted by the old Physician.

## Treatment of Sannipata Jwaras and their complications.

By

DR. Y. SURYANARAYANA RAO, L. I. M.,

BEZWADA.

I am not going to deal with the Nidana of Sannipata Jwara. Suffice it to say that we have thirteen varieties of Sannipata Jwaras and what we name generally as 'typhoid' and 'para typhoid' according to Allopathy, are among these varieties. I content myself here with my experience in the treatment of them. It must be remembered that we don't find in all cases all textual signs and symptoms.

When I diagnosed a case by pulse, temperature, tongue, abdominal condi-

tions etc., (Viewed from Ayurvedic stand point and the Allopathic) that the fever is going to exist for some days, I keep the patient on the following treatment.

Sannipata Bhairavi—1 Pill-three times a day with Dasa moola Kashayam.

'According to Doshic predominance I will be changing the Anupana only, but not the main drug, whether typhoid or paratyphoid or any other variety of Sannipatha Jwara, until the fever

subsides and normal diet is given. I have found the course of the fever smoothly running under this treatment provided I handled them from the beginning. Much depends upon the careful handling of the case in the first week. We should not administer any purgatives even mild-Bedi Juwarankusa or Joginirasa-after three days in an undiagnosed fever. We may give some Kashayam or Swarasam of Katukarohini, so that it might move the bowels. If the whole of the first week is complicated with constipation, we must be prepared to meet with diarrhoea as complication in the second week. For constipation, I generally administer a glycerin enema on alternate days. If the patient refuses, I administer Katukarohini swarasam or add Thrivruth and Draksha in the kashaya.

**Complications:**—Hyper pyrexia—Any one of the following may be used.

1. Swarnamalini Vasantam ... 1 Grain.  
Guduchi Satwam ... 4 „

One every two hours with honey until the temperature settles at 102. F.

2. Mrityunjayarasa ... 1 Pill  
every 3 hours  
with Tulasi Swarasa-1 Ounce.  
(the leaves steamed and squeezing the juice.)

3. Kalakutarasa—2 grains a dose three times a day with the same. It reduces temperature.

4. Ratnagirirasa (of Zandu)—2 grains a dose every two or three hours with Dhanyaka Kashayam.

Of the above I prefer 1 & 4 as they are practically harmless. I find ice application to the head is practically useless. I know cases where I kept ice for days together without a degree of reduction in temperature. It is a sheer

waste to purchase Eudeculongue products. The best is stanya pichu :

Stanya—One baby's feeding cup, Pachai Karpuram—a few crystals, Kunkumakesaram one or two pinches.

Mix well and apply to the forehead soaking a fine piece of cloth and keeping it wet. If that is not possible simple cold or ice water will do well.

**Thirst:** Parpataka Paneeya may be given to drink. Fried or mildly heated Yasti may be given to chew and swallow the juice; for this purpose if 'Akalakara' is available—it is good. In thirst of a moderate type "Mrudbhrushta loshobhavam" water is good (i.e. mud pot pieces well burnt and dipped in boiled water, strained and given.) It is only in rare cases I have used Shadangapaneeyam.

**In ceases associated with Asthma or otherwise Thamaka Swasa.**

|                     |           |
|---------------------|-----------|
| Vatagnikumaram      | ... 1 gr. |
| Pravlam             | ... 2 „   |
| Sannipatha Bhairavi | ... 2 „   |
| Thalisadi Churnam   | ... 4 „   |

Mix.—Such 2 or 3 doses per day with Parijata leaf juice if available otherwise - Betel-leaf Juice twice, and Rasna lavanga Kashaya and honey.

**Toxaemia:**—Invariably I keep patients on Sutika Bharana Rasa 2 grs. per dose. It contains biles and other ingredients to combat toxicity better. In very serious cases I supplement treatment with Intravenous glucose. Sannipatha Bhairava adding biles and prepared afresh is used.

**As anjanam:**—Sannipatha Bhairava or Seethamsurasa rubbed in Dhrona-pushpi Juice.

Gorochanam rubbed in water and applied as a caste mark of a pie size between the brows gives relief in this condition.



If signs of *exhaustion* such as forehead sweating and clammy sweats are seen Thrailokya Chintamani 1 to 2 grains does in honey 2 or 3 times, may be given (this contains large portion of aconite.)

Heart should be supported with Musk pills or Maha Goroohanadi (Malabar yogam) pills. Now I use with great confidence the Goroohanadi pills of the Madras Provincial Indian Medical Practitioners' Co-operative Pharmacy and Stores Limited. By musk I mean not the musk pills of H.P. Yogam, which in my opinion is not useful, but the recipe as practised by me is as follows.

**Musk Pills** :—Kasturi (musk), Junnu, Pavudaru, Goroohanam, Royyapeeta, Sannipatha Bhairavi, Vata Rakshasa, Sodhita Hingulam, Sodhita Rasa Sinduram equal parts; grind with Rasna Swarasam, Chitramoola Swarasam, Sigru thwak kashayam and Thulasi swarasam. pill-size :—one black gram.

Generally I do not like to use stimulants early for, when we actually want them, they fail to act, as the system gets accustomed to them. Stimulants with caution I prefer to use from the 3rd. week onwards.

**Diarrhoea** :—The same Sannipatha Bhairavi with honey in mild cases; in moderately acute complication Karpooradi Rasa pills with Karpooradyarishta as Anupanam.

In very acute conditions-Kashaya of Dadima twak, Ajamoda, Kutaja beeja and Khas Khas beejam is useful.

**Vomit** :—Antivomit powders. i. e., R/.

|             |   |     |                               |
|-------------|---|-----|-------------------------------|
| Pinchamasi  | 2 | gr. | } now and then<br>with honey. |
| Suryavarti  | 1 | "   |                               |
| Pravala Bh. | 1 | "   |                               |

3

If acute-the same to be given with Shell of Kapittam (wood apple shell)

|                       |   |     |
|-----------------------|---|-----|
| Swarna milini Vasanta | 1 | gr. |
| Guduchi Satwam        | 2 | gr. |
| Tankanam              | 2 | gr. |

One dose with honey as many doses or Kharjura and honey.

**Flatulence** :—1st. degree-fomentations over the abdomen with betel or Arkapatram (anointed-castor oil) heated on oven and kept in situ.

2nd. degree—fomentations as above and applying on the abdomen with the paste of Vacha and Hingu (rubbed in water)

3rd. degree—fomentations and applying paste of Bat's malam mixed with water,

4th. degree—Sigru thwak well crushed and applied as poultice for 10 or 15 minutes.

**Mootra sangam**—oral-Revelchinni choornam and Surakshara or Silajat Bhasma.

**External application**-Bokkinaku crushed and applied as poultice on the lower abdomen.

**Diet** :—generally-conjee wheat flour-boiled and adding small quantities of Thrikatu and Sindhavam and adding to be tasty dried Badaree phalam while boiling.

- (2) Lajapeya.
- (3) Barley water with a little sugar.
- (4) Glucose water.
- (5) Butter milk.
- (6) Albosang (Dechanis).
- (7) Draksha Paneeya-dried draksha fruit soaked in boiled water-squeezed and given as drink.

I generally advise no milk during early stages of fever.

# JOURNAL OF INDIAN MEDICINE

## OURSELVES.

After a lapse of nearly eight years, we are coming again with our Journal. The hardships brought on by the second world war on the public and the scarcity of printing materials were the chief causes for suspension of our Journal then. We are happy now that at long last we are able to come out with our new issue. As the difficulty in getting sufficient quantity of paper still continues, we are not able to present to the medical public a big-sized magazine and we hope, ere long, as the paper situation eases, we will be able to issue a presentable size.

During these eight years, a number of changes had taken place in the *body-politic* of the nation and as the attention in every sphere of activity other than the war efforts was restricted progress in the development of Indian Medicine was also slowed down. It may not be out of place here to recapitulate all that have happened during these memorable years to the system of Indian Medicine in this Country in general and in this province in particular.

When the first Congress ministry laid down Office to follow an all India Policy of Non-cooperating Activity with an imperialistic war, the advisers as elsewhere have taken charge of the provincial administration. In the beginning, the Government did not view favourably any expenditure on the Indian Systems of Medicine and wanted to make certain radical changes in the Government School of Indian Medicine. But, ultimately, they were unwilling to

force their decision and left the reform to the future elected ministry and legislature; and so though there were encouragements given to various other things, School of Indian Medicine did not receive any help.

As there were number of committees and sub-committees appointed by the Central Government to suggest ways and means in every sphere of activity for the national progress in the post-war world, a committee under the presidentship of Sir Joseph Bhore was appointed to go through the question of Public Health and Medical Education in this Country. The Committee travelled all over the country, collected evidences and presented its recommendations to the Government. It was a pity that the committee did not interview in Madras or in any other place representatives of Indian Medicine. In response to the questionnaire sent by them to the Academy of Indian Medicine and to the L. I. M. Association, these bodies presented a conjoint memorandum placing their well considered opinion regarding the place of Indian Medicine in the Post-war India. Unfortunately, the learned Committee did not consider the question of Indian Medicine as an all-India affair and in their report said that the Provincial Governments may take such action as they may deem fit to encourage the Indian Systems of Medicine.

In the meanwhile, enlightened accredited leaders of Allopathic medical profession like Dr. N. Jivaraj Mehta and



Captain Sen urged on medical men that the Allopathic Medical Science however advanced it might be still had its limitations and that the Allopathic medical men should pursue the study of Indian medicine and absorb in their system whatever is useful.

*Sub-committee of the Province* were urged to give representation to the Academy of Indian Medicine and to the School of Indian Medicine. Accordingly, the President and the Secretary of the Academy and the principal of the School of Indian Medicine were taken into the Committees. The following points were decided upon and were accepted by the Public Health Sub-committee.

It was agreed that

(1) There should be four Institutions of Indian medicine of the status of colleges with provision for graduate and-post graduate courses in Indian Medicine as well as for research, where Allopathic medicine will also be a part of the curriculum, in Guntur, Coimbatore, Tanjore and Calicut in addition to one in Madras.

(2) The qualifications for entrance to these Colleges should be Intermediate with preference given to candidates having sufficient knowledge of the languages of the text-books;

(3) The alumni of these Colleges should have the same status, prospects, privileges etc., as those of Allopathic Colleges and their registration as medical practitioners should be in the same register;

In addition to the provision of such Colleges the Government should provide funds for:

(1) The compilation of all available literature on Indian Medicine in a handy form suitable for students.

(2) The safe-guarding of ancient medical literature which is in danger of being lost.

(3) The establishment of a herbarium.

These were the decisions arrived at early in 1945 during the regime of the Advisors Government. Later, after the war was over and fresh elections were held and a new national Government was formed in this province. The L.I.M. Association in a conjoint conference of all the Practitioners of Indian Medicine with different shades of opinion held in June 1946 passed a resolution recommending to the Government to implement the decisions of the Public Health sub-committee. The Hon'ble minister incharge of Public Health Mrs. A. Lakshmipathy from the beginning took a lively interest in the progress of Indian Medicine and wanted to help its further development in this province. But alas! during the course of nearly a year in which she held Office, she was not able to do anything tangible.

She really wanted to implement the recommendations of the Public Health Sub-committee and had obtained also budgetary sanctions. But unfortunately the vacillating influence of the expert advisers was perhaps too impracticable to be implemented; nothing happened even after nearly a year. It is regrettable that the systematic development of Indian Medicine in this province was earlier than in other provinces, the Government support to the School of Indian Medicine was still meagre. The Indian Medical Schools in other provinces which have copied the curriculum of the Madras School all having consistently stable support from their Governments. The support and encouragement depends on the moods and likings of the followers in charge. The School had its existence



in difficult times for more than twenty-two years and has proved its worth by the success of its Alumni in their profession. We would like to impress on the Government the necessity to have a proper and progressive policy in the development of Indian Medicine in this province. We say this now not out of sentiment or patriotism but with the realisation that Indian Medicine has got a useful future in the public health of this Country. We do not want that it should be pre-served as a relic of an old civilization to be kept and admired as an archiologial find, but we want that it should be developed and to be up-to-date and put to use as a living and growing science to the preservation of the lives of the teeming millions of India. We have no hatred towards any system of Medicine ancient or modern, eastern or western. Our concern now as was even before is to have a system of medicine which would be as natural to the people as its civilization, habits, customs and climatic variations. As these change from time to time adopting itself to various needs of the changing population, we believe in the resuscitation of Indian Medicine adopting, where need be, the modern advancements in Science. Just as the fundamentals of the national characteristics of a nation or a race do not change even though they may have the alien clothing so also the fundamental precepts of Indian Medicine will never change as its tenets are based on the invariable verities of nature. Therefore we want to urge on the Government to have a settled policy on the development of Indian Medicine in this province. If the principles on which it should be developed is settled now, it will not have a hectic progress as it had till now depending on the vagaries and moods of individual administrators.

We would like to remind the Government that there is only one set of recommendations which has had the support of both the Government and the public and that is the recommendations of the Usman Committee on Indigenous Systems of Medicines. Only one of the recommendations viz., starting of the School of Indian Medicine was implimented twenty-two years back; and the success of it is known by the number and good work of candidates who have gone out of the portals of the Institution. Now the Government is having the recommendations of the Post-war Public Health Sub-committee also which are yet to be implimented. We request the Government to have the same fervour in the development of Indian Medicine and provision of necessary educational facilities as it shows towards the western medicine. The Government has already taken and put into action the Bhore Committees' recommendations by opening two more allopathic Colleges in Guntur and Madura, where as the College of Indian Medicine is yet to be opened.

We request our co-practitioners of Indian Medicine not to indulge in obstructive tactics when anything useful is attempted to be done by the Government. We are afraid that there are too many obscurantists in our Camp who refuse to believe that there could any thing good be found outside the texts of Indian Medicine just as there are some Allopathic miopics who can't see anything outside their texts. The obscurantists hamper the progress of Indian Medicine. Therefore we urge on the Government to seek the advice of those whose love of truth is great, whose patriotism is high and whose knowledge of Western and Indian Medicine is equal, so that once for all the question of how Indian Medicine be encouraged be settled in this province.



# VISHA CHIKITSA

BY

HIS HIGHNESS KERALA VARMA

(The Late Maharajah of Cochin)

Translated into English from the original malayalam

BY

Ayurvedacharya M. VISWESWARA SASTRI, H.P.I.M.

## CHAPTER I

Adorations to the Deity of Tripunithura. who, cloud like in complexion, with eyes extending as far as the ears, rests upon the divine Sesha, resplendent with brilliant hues of glowing gold, and who is the Supreme Lord of all the Three Worlds.

### General Treatment of Snake bites.

The first and the foremost thing that any-one bitten by a snake should do as soon as possible, is to tie firmly with a soft thread or a rope, of medium size in two or three rounds almost two inches above the affected part. It is only intended to localize the poison as well as to prevent its spreading through the blood into the body. After having its spreading thus arrested the spot should be burnt (cauterised) with a flaming torch, a burning wick or even with an ignited match stick etc. The spot may be excised. The blood may also be let out from there by a leach, by means of sringam or by siravyadham, just below the bitten part. Thereafter the following Lehyam should be prescribed for oral use.

### Preparation of Vishaharam lehyam.

(Universal antidote).

Take one Nazhi or (1½ Olocks) of Kshudravisala seeds (*Peerappatti* i. e. *Andanga*) and grind them in the fresh juice of 500 clean tender betel leaves till the whole thing becomes a mass. Then tie the mass in a clean, dry and fresh cloth and hang the bundle to a support at a suitable height just over a clean and dry basin so that the liquid dripping from the bundle may be collected in it. Add to the juice thus collected an equal quantity of old and good margosa oil. Add also equal quantities of purified Mercury and Sulphur each forming one-fifth of the above liquid containing the margosa oil. Thereafter grind all together in a dry and clean stone mortar till it becomes a mass. Preserve this in a clean and dry bottle tightly corked.

A dose of the above Lehyam weighing 6 grains i. e., one Panathukam should be spread over a fresh and clean betel leaf and then given to the patient for eating. If the patient feels sweet to taste, it testifies the presence of a severe poison and if tasteless it is less serious

but if he feels bitter taste the poison is slight and not serious.

### **Purification of mercury for the above purpose.**

Mercury is purified by mixing it with sufficient quantity of the juice of the betel leaves in a wide, and flat bronze basin and slowly rubbing with the palm of the right hand till it is well mixed and sufficiently dried so that when a portion of it is added to water it becomes dissolved in the same. Copper rubbed on with purified mercury does not undergo any change in colour.

Then make a bundle of Arkapatrams, cut evenly at the head-side of the bundle and dip it in boiling ghee with Saindhavam and foment around the part and injured spot for about 1½ hours.

After administering the Lehyam, no more medicine need be given for 12 hours. If in the meanwhile the patient exhibits unconsciousness or symptoms thereof apply Nasyam or Anjanam. If any complications still arise even after 12 hours any one of following prescriptions are recommended for use.

1. Make Kalkam out of the samoolam of Velipparuthi (Meshasringi) or of its root grind well either in milk or Dhanyamlam (Kaadi) and give to the patient internally. (Samoolam means the whole of the plant forming root, stem, leaves, flowers and fruits.)

2. Nilini-samoolam ground and mixed in milk should be given internally.

3. Nilini Moolam, Meghanada moolam, Haridra and the bark of Daruharidra taken in equal quantities should be ground in cold water and used both externally and internally.

4. Tankanam weighing 3 panas i. e., 18 grains mixed in cold water may be given internally, for Nasyam and also for external application. It may also be used internally as frequently as necessary.

5. Hingu powder well rubbed in the swarasam of the ripe leaves of white Arka should be given for Nasyam as well as for external use.

6. Soak a piece of white cloth in the decoction of Kathaka seeds and dry it. This may be repeated several times. When necessary, a portion of the cloth may be dipped in good gingelly oil and the oil which is squeezed out from it may be used for Nasyam.

7. Guggulu, Grihadhumam. Aswagandha and Meghanada moolam taken in equal quantities may be ground in Cow's urine and given internally. It may also be used for Nasyam as well as for external application.

8. Give for external application Arka patram and Saindhavam well ground in human urine.

9. Roots of meghanadam and Nilini together with chandanam and Sthoola-Ela taken in equal quantities and ground in milk should be given for drinking as well as for external application.

10. Chandanam, Kushtam, Sariba, Mustha, Yashti and Usheeram ground in milk may be given internally.

11. Chandanam, Yashtimadhu Usheram, Nilini moolam and the bark of Ksheera Vrikshas (Athi, Ithi, Arayal, and Peral) taken in equal quantities and ground in Dūrvaswarasam may be given for external application. The



itching sensation and swelling due to poison are cured thereby.

12. Rub Hingu in the juice of the leaves of Kimsuka and use for Nasyam and external application.

13. Roots of Sigrū, Punarnava, Neelini Eranda and Sirisha, together with dry ginger, Vacha, dry termeric and Aswagandha may be ground in Kanjikam and applied externally over the bitten area.

14. Kushtam, Chandanam, Nagapushpam, Dhatura beejam, Thagaram, ground well in Dhanyamlam may be applied externally.

15. Thilam (gingelly seeds) termeric, mayoorasikhy, cotton seeds and the husk of paddy besmeared with ghee may be used for fumigation to the wound as well as to the whole body.

16. The leaves of Marjaramohini, Kalasakam, Velipparuthi, Arka, Thinthrini, Dhathoora, Gridhranakhi and Sigrū taken in equal quantities ground and added to an equal quantity of buffalo dung. Mix these two in a-mixture of the equal quantities of kanjikam and Cow's urine and apply externally after heating it.

Give also Swedam or bath to the patient with the water in which the above drugs are boiled. These medicines can also be used for Pinda Swedam. By this poison pain and swelling will disappear.

The preparation of Kizhi for Pinda Swedam.

Having chopped the above drugs (viz. Leaves of Marjaramohini, Kalasakam, Velipparuthi, Arka, Thinthrini, Dhathoora Sigrū, and Gridhranakhi)—into

small fine pieces and also adding an equal quantity of buffalo dung, to it, mix the two well together and make two Kizhies (bundles) with it. Take equal quantities of gomootram and Dhanyamlam in an earthen pot with a wide mouth which should be kept on a steadily but slowly burning fire.

The mouth of the pot should be covered with strong but thin sticks arranged in a net work serving the purpose of a safe lid for the two above mentioned bundles to be placed over it. Particular care should be taken to see that the net work and bundles do not touch the boiling liquid. The main object of this is to have the two bundles heated only on the steam. Ghee boiled with Saindhavam should be applied externally over the affected part. Then foment the part with the bundles dipping the same in the liquid still being heated. Rub with them slowly over the swelling with bearable heat for one and half hours. The Swedam (fomentation) may be applied from 2 to 3 hours according to the seriousness of the swelling.

17. Grind Garlic and Saindhavam in Marjaramohini swarasam and apply externally. This will destroy the poison.

18. Apply externally the paste made out of Maricham, Garuda latha moolam and Aswagandha ground in Dhanyamlam or in human urine. Similarly Dhathoora leaf ground with buffalo dung may also be applied externally.

19. Pour slowly and steadily a solution of Sandalwood paste in water, over the bite and also all over the body. This will give the patient relief from heat, pain, and swelling.

20. Pour melted ghee with bearable heat over the affected part i.e., do Dhara with it. Swelling and pain will disappear.

21. Obtain a snake with two heads. After killing it leave it buried in the earth till its whole flesh and skin disappear and get mixed with earth. Take that part of the earth together with its bones remaining. Have them well ground with the bile of the peacock in Vajralata swarasam. This should be sufficiently dried and made into pills. This pill given for external application in ghee on and around the affected part vanishes the poison.

22. Trikatu, and Saindhavam taken in equal quantities should be ground in Dhanyamlam and given for internal use.

23. If the patient feels heat and head-ache, Amalaki boiled in milk and well ground in the same should be applied to the head and fore-head.

All the above mentioned are medicines recommended in cases of poison.

### Bilwadi Gutika.

Bilwamoolam without its bark, tender flower with Spike of Tulasi, Thagaram leaves, beejam, Devatharu, Thriphala, Trikatu, and the bark of Daru haridra, each taken in equal quantities should be ground in goats urine; to be made into pills of the size of Kola beejam; subsequently the pills should be dried in shade. Preserve these in well corked bottles. The pill can be used for Nasyam Anjanam and also given internally in cases of poison due to snake, Scorpion, Spider, and rat bites as well as in Vishoochika, Indigestion, Jwara, and Garavisham.

If the patient loses consciousness, apply Anjanam with old maricham, in cold water. If it still persists Mrita sanjivani pills should be used for Nasyam and Anjanam.

### Mrita Sanjivani pills.

Parada, Vatsanabha, Tankanam, Hingu, Vacha Sirishabeejamajja, Devathali beejam, manassila, Talakam, Trikatu Bakulabeejamajja, and Lasunam taken in equal quantities should be ground in Changalmparanda (Vajravalli) swarasam for 36 hours without stopping and made into pills of the size of pepper. These pills should be dried in shade and preserved in a well corked bottle.

The patient suffering from snake poison should be treated with Nasyam and Anjanam with these pills. For Nasyam, one pill should be ground in Dronapushpipatraswarasam and for Anjanam breast milk should be used. This pill should also be administered internally rubbing it in Dhanyamlam and also applied externally. The patient will recover if life is not extinct.

## Chapter II.

Snakes, Varieties and treatment for the poison of each of them.

Snakes are classified into four varieties. They are Moorkha, Mandali, Rajila, and Vyantara.

Moorkha is of Vata prakrithi, Mandali—Pitha prakrithi, Rajila—Kapha prakrithi and Vyantara is of Sannipatha prakrithi. As a consequence of combinations of different varieties, of snakes innumerable prakrithies with Tridhoshas in different proportions occur.



The following are the symptoms indicating the presence of poison in the body as well as at the bite.

Numbness, inability to move about, heaviness of the body, frequent fits of exhaustion, giddiness inexplicable pain all over the body in various ways and stiffness of the hair, testify to the existence of snake or other poison in the body. Sensations similar to something crawling all over the body commencing from the wound associated with severe pain and moisture in the affected part, itching, swelling and heat indicate the presence of poison within the wound.

#### **Identification of Snakes from the features of the wound.**

1. The wound presenting black colour, dryness, roughness and dreadful appearance indicates Murkha (Darveekara) snake bite.

2. If the wound is hot and wide with a yellow tint as well as swelling with moisture it is to be decided that the bite is of Mandali snake,

3. The wound caused by Rajila snake will be cold, white, glib and greasy with much moisture and continuous discharge of thick blood.

4. When all the aforesaid symptoms are exhibited in combinations it is to be determined that Vyantara is the snake that had bit.

If the wound is of curved shape, and is bleeding with the marks of several teeth it is to be understood that the bite was made by the snake mistaking the parts to be something for food. Such a wound does not contain poison.

If the wound is straight, dark, bleeding, and clean cut, then it indicates that the bite is made by a snake hurt with the feet of the person. Such a wound contains severe poison.

If several wounds mixed with saliva and blood are noticeable, then it should be concluded that a snake restless with excessive poison had bitten in order to get relieved of it. Here the prognosis is grave.

If the bite exhibits marks of three teeth with muscles exposed and is full of blood, that indicates an act of vengeance by the snake in return for something harmful done to it previously. This is not curable.

If the bite presents blood and fibres of flesh together with saliva in different colours, it shows that the snake did inflict the wound being disturbed from its resting place. Here the poison is curable with difficulty.

#### **Identification of snake from the symptoms and complications developing from the snake bite.**

When Moorkha snake (Darveekara) bites, its poison spreads very fast in the body causing different kinds of pain and dryness.

If bitten by a Mandali snake it causes heat and gives the body yellow colour. It will also produce heat inside the bite.

In the case of a bite made by Rajila, the patient will feel cold, and will be developing the symptoms of Kapha Dosha. This is very serious.

If the symptoms detailed above are exhibited mixedly or intermittently then the snake should be identified as Vyantara.

#### **How the poison spreads in the body.**

The poison of a snake injected into the bite remains in the same spot for 100 matras or about 2 minutes and from there entering into the blood it reaches the fore-head very fast. It then descends into the eyes and from there spreads all over the face. Like oil on water it spreads all over the body. Entering into the Srotas it penetrates into the Sapta Dhatus one after the other.

The Sapta Dhatus are, Rasa, Rakta Mamsa, Medas, Asthi, Majja and Sukla. The spreading of the poison from one Dhatu to the other is called Vega. The poison on entering into the Rasa dhatu causes stiffness of the hair; in Raktha Dhatu, it causes perspiration; in Mamsa heat and change of colour; in Medas vomiting and shivering; in Asthi, blindness and weakness of the neck; in Majja hiccough and long respirations; and in Sukla insensibility, unconsciousness and death.

#### **Symptoms preceeding Death due to snake poison.**

There will be sweating all over the body; non response to touch, inability to

move, long expirations occurring now and then, pain in the chest, jerking, quick movements of eyes, vomiting of Kapha and Pitha, mouth remaining open, teeth not touching the lips, teeth and nails becoming blue in colour, speaking through nose (Nasal voice) wound and its surroundings appearing swollen and emitting of dark blood; the outer corners of the eyes become red; these signify sure death. If ash is rubbed over the armpit, palms, back of the ears and the joints, marks similar to that of snake bite, can be seen there. The patient will be having severe burning sensation and heat.

#### **Sign of Dead.**

If on scratching the fore-head blood does not appear or even if a very small quantity of dark blood appears it is to be concluded that the person is dead. Further when the hair over the body does not become stiff on sprinkling cold water, or if the body floats on water instead of drowning, when the mouth and other openings of the body of the patient are loose or remain wide open, if the eye balls remain steady in the centre without movement and when beaten with a stick no mark is seen over the body, the patient is taken to be dead.

*(to be continued.)*



## Case Report No. I.

# Clinical Reports

BY DR. M. S. VELU, L. I. M.

TIRUKOSHTIYUR.

Woman,—aged 22,—labour class,—second para,—full term,—labour pains for over 30 hours when examined,—constitution well built.

*Previous History*—The first confinement was 4 years ago. A dead mutilated foetus was delivered by a barber midwife after prolonged labour. There were lacerations of the external genitals and perineum. The wound ultimately healed itself without any trace of vaginal orifice.

Here I should point out that for the healing of the wound, the barber woman is said to have applied externally "Kiluvai milk" (Kiluvai is the name of a plant).

*Examination*:—It was found that the patient was in a state of Secondary uterine inertia with a distended bladder. Foetal Heart was a bit rapid and feeble while the maternal pulse was not bad. Head well descended into the pelvic cavity. But the peculiarity was that *she had no Vaginal orifice* and no P.V. examination could be made,

There was a pin—hole, just below and behind the external urethral orifice, just at the place where the vaginal orifice should be; through which (the pin—hole) small oozing of Liquor Amni was coming out during pains; and in front of this pin—hole, a small piece of integument hanging loose, and having its attachment on either side to the Labium majora was seen across the lower part of the vulva. A probe could be passed from above downwards (when she was on the dorsal cross-bed position) in between the vulva where there was the pin—hole and this loose segment or integument in front, forming more or less a gap. Under cover of this segment and just at the place where there was the pin—hole

representing the vaginal orifice, *there was an old depressed cicatrix* which in my view, was the cause for the total obliteration of the vaginal orifice and the same was also the cause for the obstructed labour. As far as the vulva was concerned, the clitoris, the vestibule and the external urethral orifice alone were outwardly visible, while the rest of the portion below and behind the urethral opening was only a smooth surface as a continuation with the labium majora on the sides, and posteriorly with the posterior commissure and the perineum without the usual vaginal orifice or in other words with an apparent obliteration of the vaginal orifice.

*Advice to the Parties*:—I first hesitated to undertake the case and advised the parties (who were really very poor) to take the woman to a major Hospital for efficient attendance. But they were not willing to do so and insisted that I should attend on the case whatever might be the result. Hence I had no other alternative except to undertake the case myself.

*Operation*:—After washing the part I drew out the urine by means of a male catheter G.S. and under anaesthesia, I divided the interior loose segment across its middle line. Then the pin—hole became visible. I enlarged this opening by making a bold incision along the middle line of the posterior Commissure and a portion of the perineum downwards from the pin—hole of the vagina and thus rendered the vaginal orifice more patent just to allow the "Simpson—Barne's" Long forceps to be applied. I then succeeded in delivering a big live female child.

*Result*:—Both mother and baby were discharged cured.

*Note :—*This case was conducted by me and it was referred to the then District Medical Officer, Ramnad for his expert opinion as to (1) whether my procedure was correct, (2) if such a case of an obliteration of the vaginal orifice was possible and (3) if conception was possible to take place while there had been only a very small pin—hole representing the vaginal orifice. For this reference the learned District Medical Officer was kind enough to reply as follows,—

"The cicatrisation of the vagina is not so much due to laceration of the vagina as due to some irritant oil applications which the Barber midwives usually rub to the whole mucus-membranes of the vagina for healing. (2) Your procedure in making an incision and enlarging the opening is correct. (3) Conception is quite possible. Your case is very interesting and you are to be congratulated on its successful conduct. Probably, the irritant application, in this case used by the Barber woman, was Kiluvai milk."

### Case Report No. II.

### KROSHTUKA SEERSHAM. (Arthritis—Knee Right.)

By

DR. M. KRISHNA RAO, L.I.M.

Boy aged twelve complained of pain and swelling of the right knee—7 days. One week back after coming from School, the boy complained slight pain in the right-knee joint, a few hours latter a little swelling was noticed and the pain became severe. By next morning, the swelling was more and the pain worse, and had temperature of 101°F. The limb could not be moved to any side on account of pain.

*On Examination :—*The swelling was hot to touch, red, tender and fluctuating in the lower part of the swelling, two horizontal brawny eruptions were present. They were tense and looked as though they would burst at any time.

The treatment adopted was on the following lines :—

1. Dhara with Pinda Thailam for two hours twice daily : 2. Dhatradi Lepam externally ; 3. Gudoochyadi Kashayam IV Ozs., II Ozs. B.D.—on the first day. Next morning Hingutriguna Taila

I Oz. with Milk was given. Bread and Coffee were given for diet.

As the pain was very severe, three leeches were applied on the third day and three ounces of blood was removed. Next day he had good sleep and the pain and swelling was very much less. The above treatment was continued for a week excepting the application of leeches.

After one week, pain and swelling were only below the patella. Marma Gutika was applied over the swelling and Gudoochyadi Kashayam was given internally. As the two blebs became ulcers, the patient could walk well with slight pain. The fever completely came down. Ordinary diet was restored. There was over growth of granules on the two ulcers. They were dressed with Pachai Ennai. By tenth day, he was discharged and asked to come daily for dressing. He was given Panchatiktha Guggulu Ghritham for some time for the convalescent period.





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